



## MARLOJONG TRADITION ON THE ISLAMIC LAW PERSPECTIVE

Oleh

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### Abstrac

*This article describes the tradition of marlojong (elopement) perspective of Islamic law. The focus of research in this article is in Padangsidimpuan district of Angkola Julu, Padangsidimpuan, North Sumatra. Marlojong tradition is a marriage performed by a man bringing a woman to his parents' house to be his wife without being known by the female master. Marlojong marriage occurs because the mother of the woman does not give her blessing to her child in choosing a soul mate chosen by her own child. There are some negative impacts for those who do marlojong marriages in the process: For parents, especially parents of women marlojong marriage will get a poor image. Based on the results of the examination, it can be concluded that the practice of marlojong marriage that occurred in Padangsidimpuan Angkola Julu District and carried out by young Muslims Batak Angkola tribe is a practice marriage that is contrary and not in accordance with Islamic sharia. In addition to marlojong marriage has existed from the past and until now still exists, and then this tradition belongs to urf al-fasidah. Urf al-fasidah is a habit carried out by man but contrary to syara", legalizing the haram, or rescinding obligations.*

**Keywords;** *marlojong, marriage, urf and al-fasidah*

### A. Introduction

The process of marriage in Islam begins with *khitbah* (meminang).<sup>1</sup>In the event, *khitbah* usually the male or guardian parties come to the woman's side and inform their intention to marry the bride-to-be. Whatever answers are given by women must be respected, any party has no right to coerce others. In Islam, respecting this decision is mandatory and taking actions contrary to the decision of the woman is forbidden because the principle in all ties in Islam such as the bond of marriage is *an tarodin* (equally *ridho*).

In the traditional tradition of Batak Angkola Muslims<sup>2</sup>, as well as in the majority of other Batak Muslim communities this *khitbah* event is called *manyapai boru*.<sup>3</sup>*Manyapai*



*boru* is the first step on the part of the man by bringing several families to come to the woman's side and ask the bride and permission of the guardian.<sup>4</sup>

If it turns out that the guardian of the bride-to-be does not give permission while there is a strong desire from the bride and groom to marry, in this situation it is often eloping or in Batak language called *mangalojongkon boru*. Elopement or *mangalojongkon boru* is the action of the groom taking away the bride-to-be from home without the knowledge and permission of his parents or guardians. This is common after the male side does not get permission from the female side. So, our current assumption is that elopement is a compulsion against the female guardian to give permission to marry.

It should be noted that the term elopement known in Padangsidempuan Angkola Julu district is a translation of *mangalojongkon boru*, tapi sebenarnya dua istilah ini tidaklah sepadan artinya dengan jikalau diurai secara etimologi, but actually these two terms are not worth the meaning if it is broken down etymologically, because elopement shows the occurrence of the marriage process in the sense of agreement. While the term *mangalojongkon boru* only indicates the action of a man taking away a woman with the intention of marriage without the permission of his parents or guardians, and not necessarily ending with marriage.

After the bride-to-be couple left the house, the news was sent to the female guardian through *abit partading*.<sup>5</sup> This news is conveyed usually through a letter or representative of the couple. If in the form of a letter usually reads "Father and Mother do not worry and do not need to look for us, because we have decided to get married".

After the news came, the guardians of both parties conducted deliberations to find a way out. The result of the deliberation can be the approval of the guardians of both parties, or it could be a decision to remain unmarried to both parties. It doesn't matter if the decision given is permission for the two to get married, but if representatives of both parties still do not give permission, It will bring up some things, The first is that they accept the decision with airy chest, or the second couple is adamant to stay married.

There are several examples of eloping cases that we can give, such as the case of Mr Km with Mrs. Sn who eloped before marriage. This effort was made after the guardian of the man's side failed to get permission from the women in the event of the inauguration, but after the couple eloped finally the guardian of the woman gave permission for them to marry.



There are also Mr. Acc and Mrs. Dn who elop before the male party tries to attract the woman according to Batak custom, this is because neither male nor female guardians are believed to give permission for the two to marry. What followed was that they were forcibly picked up.

There was also Mr. Sh with Mrs. Dn who eloped after the female guardian did not give permission in the event. The couple insisted on staying married even without permission from the woman's guardian. Finally after the marriage lasted approximately four months, the woman's family gave her blessing.

Another with Mr. Sp with Mrs. Yn who eloped after the attempt failed to get the blessing of the woman. Their decision to stay married was failed, Their families have remained unrecognized by women until now, even though the marriage has been going on for 4 (four) years.

The marriage has been going on for four years Elopement can be divided into two types. First, elope after the khitbah effort is done, and the second is elopement before khitbah is done, this is due to the belief of the bride and groom that their respective guardians will not give their blessing.

Elopement is a unique phenomenon that occurs in Padangsidempuan Angkola Julu District. Elopement is said to be unique when viewed from the intentions and goals of the perpetrators. Process and consequences caused, If judging from the process of elopement we will know that elopement is an alternative effort if the effort to get the blessing of the guardian of the female party fails through the same way. The instruments used in elopement are also unique in our view, such as abit partading that is not yet widely known, the man's destination brought the woman and others.

It is also said to be unique when viewed from the purpose and intentions of the perpetrator, As the author mentioned above that results from some of the early observations. We conclude that the perpetrators of elopement aim to force the guardians of each party to give their blessing to marry, It means that a child forces his parents to approve him. This coercion is certainly seen as not good by all levels of society.

The nature of elopement when viewed from the point of view of parents is coercive. We believe that the parent or guardian of the perpetrator elopers feels and realizes this compulsion. Elopement can change the initial decision of each guardian or it can also not produce other than a stronger decision to remain unmarried to the couple.



From the perspective of the perpetrator, elopement is an expression to show that the strong batapa of their intention to marry even though it is not approved. Elopement is also an expression of the perpetrator's disapproval of the decision taken by their guardian.

Eloping cases are very influential on the perpetrator, parents or guardians and the community. The smallest result caused by elopement is the restless feeling of parents, The smallest result caused by elopement is the restless feeling of parents.

The problems caused can also be even greater, such as the occurrence of a quarrel between the families of both parties, As in Mr. Acc's case with Mrs. Sn which resulted in the woman's parents coming to the couple's hideout brandishing a machete and threatening to act rude if her daughter was not sent home.

If a couple of eloping offenders insists on staying married even without the permission of either party or both then it is likely that the marriage or family of this couple will not be accepted in either party or both parties.

The community response in some cases of elopement is normal in the sense of accepting the presence of their family, but in some other cases this becomes gossip, and the family of the couple of elopement is not accepted as other families.

The problem caused by elopement has not been answered so it is necessary to conduct objective and systematic research to get objective and systematic answers about marlojong marriage. So the author wants to research about how the views of a group of people in this case Muslim batak Angkola domiciled in the district of Padangsidempuan Angkola Julu towards marlojong marriage (elopement). This research is titled Marlojong (Elopement) (*The Views of Study is Batak Angkola Muslim Community in Padangsidempuan Angkola Julu District of Padangsidempuan City*).

## B. Nopelty

Salma and Syahril, this article aims to analyze and explore the tradition of marlojong before marriage in Ranah Batahan, West Pasaman. Marlojong is the act of a couple who is not approved by their parent (wali) for certain reasons by running to the house of the elder of costum (tetua adat) or a respected family. The elopement could reduce the dignity of women and their parents. So, it becomes a reason for the traditional elders to call them.



The data were collected by observation and in-depth interviews with couples who did *marlojong*, parents of each couple, other nuclear families, traditional elders, KUA officials and local scholars. The data was analyzed by reduction, display and verification. The results showed that the meaning of *marlojong* was actually not only a couple who fled to the house of the traditional elders but also the efforts to overcome the guardian's reluctance (*wali adat*) and reduce the brideprice (*parobanon*). Therefore the cause of *marlojong* were overcoming were overcoming the reluctant of parents and the high level of brideprice. On one side, the *marlojong* was seen as negative but on the other hand, it became a customary way to resolve the guardian's reluctance (*wali adat*) without having to go to a religious court.<sup>6</sup>

### C. Research Method

This research is descriptive-analytical, namely by describing the state of the object of research at the time this research was conducted, based on the facts that appear or as they are.<sup>13</sup> To give a higher weight to this method, the data or facts found are analyzed and presented systematically so that they are more comprehensive, easy to understand and conclude. In accordance with its descriptive nature, the approach used in this study is dominated by a qualitative approach, which is an approach that does not use formulas and symbols.<sup>7</sup> The whole series of methods or processes of qualitative research take place simultaneously (simultaneously), carried out in the form of collecting, processing and interpreting the existing facts and then concluded with the inductive method. The research location is Angkola Julu sub-district, Padangsidempuan city, North Sumatra.

### D. Marlojong's Marriage In Batak Angkola Society

In Batak Angkola the word *marlojong* is composed of the words "mar" and "lojong". The word *Mar* is a prefix that means *ber* and *lojong* means to run, so *marlojong* has the meaning of running. While in its use in the Batak Angkola community the word *marlojong* is interpreted as elopement. So *marlojong* is a marriage that is done without the knowledge of the parents of men and women where in this case the *bayo* (man) brings the *boru* (girl) to the *simatobangna* house (the house of the parents of the future husband).<sup>8</sup> In the book *Adat Budaya Batak Angkola*, *marlojong* "elope" is a young woman brought by the young man to his parents' house because the parents of the daughter are not pleased.<sup>9</sup>



Marlojong marriage is caused because parents do not give their blessing to their children in choosing a soul mate chosen by their own child. In other words, parents disagree with their child's choices. Many reasons given by parents because of their disagreement with their child's choice of sausage differences and others.<sup>10</sup>

### E. Marlojong Wedding Practice

According to Hendra Gunawan, everyone will crave and want a marriage full of wisdom,<sup>11</sup> as well as the *naposo nauli bulung* (young men and young people) of the Angkola batak tribe they also crave and want a marriage that takes place as it should. It is a marriage that does not contain a confophile, a marriage that everyone feels happy with the marriage. However, the reality in the community is that many marriages are passed by various twists and turns of the process and even limit the conflict that leads to the absence of marriage.

Not a few intentions to marry between *naposo nauli bulung* (youth and young woman) did not get approval from their parents. The intentions they have led to a strong commitment to jointly build a household. They will try their hardest to fight for that commitment despite the anger of the parents they will get. On the way the *naposo nauli bulung* (young men and young people) will try to convince and get the permission and blessing of their parents. If they do not manage to get the permission and blessing of their parents then they will elope (marlojong).

Marlojong marriage is one of the traditions that have existed and are inherent in the life of the Batak Angkola Muslim community. Therefore, marlojong marriage is not new to them and it is very easy to find and get information about marlojong marriage. Marlojong's marriage is ingrained growing and likely won't disappear from the traditions of the Angkola batak tribe.

As explained by Mr. Daulat Siregar, marlojong marriage begins with the process of *margandak* (dating) between a bayo (man) with his heart a *boru* (female). Over time the *margandak* (dating) process finds the bright spot of their relationship that is to feel compatible with each other. So they expressed their respective intentions to jointly build a household with a marriage rope. In the meantime, women will ask men to express their intentions to the parents of women. Before a man has a woman's parents, he will dig up information related to marriage consent or anything related to marriage from women.



After all that is done and carried out, but the result of their relationship is not approved and allowed then they will consult to prepare for *marlojong* wedding.

The plan was ripe, the agreed time had come then they eloped. Starting from them leave the *huta* (village) women to the *huta* (village) men. In the process when they *marlojong* they will be accompanied by male and female *pandongani* (companion). Before they *marlojong*, women will leave *partinggal* marks in their homes as a tool to greet messages to parents. The *partinggal* sign is in the form of a letter, money and *abit* (sheath). All signs will be placed under the mattress or in the cupboard.

*Partinggal* sign in the form of a letter is also called the sign *patobang roha*. A woman will write a letter about herself that has followed a man's footsteps towards the *bagas* (home) of the male parents. In the letter also clearly explained the name of the *bayo* (male) and the address.

*Partinggal* sign in the form of *hepeng* (money) is also called the sign *pandok-doc*. The sign of money is no limit to how much, usually starting from the smallest nominal money to the largest dominal money. Namely: Rp 100,00., Rp 1,000,00., Rp 2,000,00., Rp 5,000,00., Rp 10,000,00., Rp 20,000,00., Rp 50,000,00., Rp 100,000.00. All the money type of money above will be chosen according to their impression with the rule that the money that will be used as a sign of *partinggal* must be small dominal money and large dominal money. *Partinggal* marks in the form of fabric are also called *abit partinggal* or *abit partanding*. Usually the fabric that is used as *abit partinggal* is a fabric that is patterned with plaid. Cain symbolizes and means that the man who carries his daughter is a man who has a strong intention and seriousness to marry her. In addition, the cloth aims so that the pain of losing his daughter can be a medicine for his parents to calm his heart.

The *partinggal* sign above is used as a notification tool and a message delivery tool to the parents of women. His departure will be realized by his parents when his daughter is no longer home and has not come home at night. The sign that has been found in his son's room gives certainty to his parents that his daughter has gone for the *patobang roha* (building a household).

On the way *marlojong* to *bagas simatobangna* (home of the male parents) they accompanied by *pandongani*. *Pandongani* means a friend who serves as their friend when traveling *marlojong*. *Pandongani* is in the form of *bujing-bujing* (girl) as a close friend of the girl who *marlojong*, he will stay in the man's house with the woman who *marlojong* earlier as long as it has not finished all the affairs of *Adat* and Religion. Arriving at the



woman's house, judging from the joy and greatness of the parents of the male side welcomed the arrival of the bride or boru accompanied by fear of the woman's parents and to the community collected *kahanggi*, *boru* children with all influential parties in *huta* (Village) such as the Village Chief, *Hatobangon*, and the Customary King. After all those invited gathered at the man's house, then *boruna* children or rich people in the *huta* (Village) will offer how to get out / solution.

In the family of the *boru* (daughter) they will feel they will lose their *borunya* (daughter). They will wonder where the *boru* (daughter) is when their fellow family does not know the *boru* (daughter) they will ask the *boru*'s friends (daughters), and their distant families. When all that has been done but does not produce results then the family of the *boru* (daughter) will report to the king of *parhutaon*. King *parhutaon* will also tell *hulubalang* (king's servant) to look for *partinggal* marks in the family home of the *boru* (daughter of women). When the sign of *partinggal* has been found in the room of the *boru* (daughter), then *hulubalang* (king's servant) will report it to the king of *parhutaon*. The king of *parhutaon* will also conduct limited deliberations with the family of the *boru* (daughter) about the steps that parents will take in this matter. The problem centers on "whether the *boru* (daughter of women).

Likewise what happened on the side of the family of the *bayo* (man), before they went to the house of the *matobangna* (the house of the boy's parents) then they first stopped at the family house near the *bayo* (boy). For example, a brother's house, uncle's house or another brother's house. The owner of the house they visit will ask who do you bring?, and ask also what is the purpose and *maksut* to do this? When all these questions are answered clearly, the homeowner will inform the parents of the *parrot* (boy) about their behavior, behavior and goals. So the parents of the *bayo* (boy) will ask the owner of the house to take them to the house of the *matobangna* (the house of the boy's parents). When they reached the house of *Simatobangna*, the man's parents would tell the king of *parhutaon* the incident. Then there will be a limited meeting attended by the king of *parhutaon*, *hulubalang*, *hatobangan*, parents of the *bayo* (boy), And both brides-to-be. They will be questioned about their goals and objectives. When the bride and groom clearly answer their goals, the king of *parhutaon* will make steps to accompany and help the family of the *parrot* to solve it all. So it was upstream (the king's servant) to bring the *boa-boa* (news) to the *boru* family (daughter) that their *boru* (daughter) had been in the *matobangna* house (the house of the boy's parents) along with the *bayo* (boy) of their



*Kampong*. Both are in good health. *Hulubalang* from *huta si bayo* then asked permission to *hulubalang* (Rokkaya) *huta si boru* (girls) to accompany them to the king of *huta*. Then the upstream of the *huta* the girl asks the ability of the group of the male *huta* with the possibilities that will occur when facing the king of *huta*. Then depart the group from *huta si bayo* (male) accompanied by *hulubalang huta si boru* (girl) to the residence of the king *huta*, arriving at the house of the king *huta*, as the opening greeting of the group then handed the *betel tepak* which contains, among others, several sheets of betel leaves, *betel*, betel lime, *gambir*, tobacco and *pusuk* (wrapper of tobacco from *rumbia* leaves). The handover of the betel is intended as a form of humility and respect (Toruk Ni Abara) to the king and as an attempt to start a conversation. Then there was the conversation between them.

The news has reached the *kahanggi* king of *parhutaon* (a close relative of the king) so he vented anger, they asked the *hulubalang* (messenger) to do *occot pat* (pick up their *boru* (daughter)). On the side of the *bayo* (boy) they did not stay silent, they tried to make efforts to the collection of *boru* (girls) did not happen. On the sidelines of tensions between the two sides, the king of *parhutaon* spoke up as a sign of their deterrent. This king of *parhutaon* will ask the willingness of the *bayo* (boys) to pay for the mistakes of their sons who have brought their *boru* (daughter) away. As a sign of the expression of accepting the error, the *bayo* (boy) offered betel leaves to the king of *parhutaon*. This mistake is called *istiliah* customary debt. Where the *bayo* (male) has an obligation to pay it off. Customary debts that must be fulfilled by the *bayo* (boys) as follows:

1. *Hepeng pakkobari* is money that serves as the initial basis for conducting speakers between them. The amount of *hepeng pakkobari* is no limit, from the results of research found by researchers ranging between Rp.300,000.00. Up to Rp. 1,000,000.00.
2. *Boli* (dowry) is the *bayo* (boy) must carry the burden of *boli* (dowry) requested by the *boru* (girl). Big *boli* (dowry) has no limits, usually looking at the status of the *boru* family (girls), *boru* education (girls), *boru* (girls) work and other factors. The results of research that has been conducted *boli* (dowry) that occurs is the smallest around Rp. 5,000,000.00. And the largest *boli* (dowry) is Rp.50,000,000.00.
3. *Abit* (sheath cloth)
4. Uncle wages
5. *Appara Nasura Buruk* (property that is never weathered) in the form of a large plot of land or garden and *parkakas podoman* or bedding tools.



Seeing so many customary debts that must be paid, then the *rombangan bayo* (boy) will ask for time. They also went home and brought the customary debt to be discussed in the family of the *bayo* (boy). Seeing so many customary debts that must be paid, then the *rombangan bayo* (boy) will ask for time. They also went home and brought the customary debt to be discussed in the family of the *bayo* (boy). Usually, the result in the form of a reduction from customary debt mentioned by the king of parhutaon. For example, *boli* (dowry) which was more expensive to be reduced, *Appara Nasura Buruk* (land) also from a plot of garden to a limited hermitkan house, uncle wages replaced money and expensive sheath cloth (abit najeges) and the amount of sarong cloth (abit) for parbajuanpun reduced in number, while the bedding tool did not change. It should be underlined that the *huta* custom cannot be bargained because of direct contact with the king of parhutaon. The parhutaton custom has become the periogative of the parhutaon king.

The marpege-pege process, this process begins with *martahi marpege-pege* where all the family of the bayo meliputi children *boru*, *kahanggi* and *mora* all gathered in the house of the parents *bayo* (boy). Then the parents of *bayo* (boys) will tell the nominal customary debt that has been agreed together with the parents of *boru* (daughter). Furthermore, the children of *boru*, *kahanggi* and *mora* and all those present in the place will consult to do *marpege-pege*, both the issue of the date of the implementation of *marpege-pege*, and form a kind of committee to succeed the *marpege-pege*. Everyone is involved and has their own role according to their position in the *natolu*.

Upon arrival of the agreed day, the group of the boy's family went to the girl's *huta*, their arrival this time directly to the girl's house. After the betel was offered, the group of male families conveyed the intention of their arrival; they then laid down the conditions that had been requested earlier as a wrong debt. The extended family of the women then checked one by one the debts that must be paid, it turned out that after being checked there was a reduction from the original request, so that the *kahanggi-kahangginya* was a lot and said they would be ready to withdraw their daughters because the requested conditions were not met according to request.

The men's family then returned to ask for the king's wisdom. The king then took the wisdom to accept, because before the meeting, usually the parents of the girl had talked to the king the results of one-on-one talks between two families in the elephant's suluh event earlier. However, even if the king claimed to accept the payment of the wrong debt, the family still had a debt to the woman's family (*moranya*) and their future arrival, they must



be willing to add it again. Then the spokesman of the male family replied with such an example "muli saba hami bayari" which means we will pay after the rice field's move, or for example "siarum body in stone" which is growing spinach on a rock, meaning that they will not be able to add more than to pay the wrong debt earlier. Because in principle the Batak Angkola-Mandailing people are known as "inda tola sae utang tu mora", which means that it should not be paid off on debts.

As the *marlojong* marriage continues, *itak* will be delivered by the female family to the male family home at the time of *horja*. In addition to bringing *itak*, the women's family group will also bring new family equipment items and also goods given by the uncles because previously the men had given uncles wages. For the implementation of the marriage contract, the female family will go directly to the male family. However, in *marlojong* marriages often who marry their daughters directly are represented to their *kahanggi*.

*Horja* (wedding party) in a *marlojong* marriage is held after the female family to bring *itak* to the male family home, the day before will be slaughtered animals in the form of goats or buffalo. The slaughter of this animal will later determine for the granting of the title or name of the king that will be obtained by male. The party itself is usually held since the morning, the party begins with *marhata* (giving advice) and wages (fresh flour). As for what is used as a wage is the head of the slaughtered animal that was placed on a tray containing yellow rice and neatly arranged. Before starting *marhata* usually the person who will deliver the welcome will *manyuyup-nyuyup* (wages) the bride first just conveys her advice. The order gives *hata* starting from *suhut*, *anak boru*, *pisang raut*, *mora* and ends with *hatobangon*.

After completion *marhata* then held a reception, while those invited in the reception are usually different from those invited with *horja*, but those invited *horja* will usually automatically include reception invitations. As Gabena Harahap's mother put it, "pette jolo sidung do horja baru kibot, go di kibot invitation domai". (March 2, 2013) the translation "wait for the finish of the new *horja* (traditional party) *keyboard* (single organ) (meaning reception), if the one attending it will be an invitation". For *horja* invitations will usually be invited by sending *boru* children from *suhut* and delivering verbally submissions like this termed *mandohoni*, while reception invitations are usually accompanied by invitation cards.



## F. Research Results; The Reasons for Marlojong's Marriage

The absence of parents is the cause of marlojong marriage. Parental disobedience can be caused by parents both or one of them. Usually the unhappiness of parents has been known in the early days of their introduction. There are many ways that parents do to prove their unhappiness with their children's relationships. For example, through the attitude of parents, parents immediately remember their children not to be in a relationship with the Fulanah, or even the attitude of parents who are immediately angry with their children. Furthermore, the firm attitude of parents towards their children for their distaste by forbidding their children to have a relationship with the Fulan.<sup>12</sup> Sry Wahyuni added in her statement that she was acquainted with a *bayo* (young boy) was not approved by her parents because Sry Wahyuni's parents disagreed with the male candidate of her choice because the man was less well-off.

Most parents certainly want the best for their child, especially in choosing a prospective partner of their child and sometimes the child does not understand it, even if they do not agree with the partner chosen by his parents. Similar to the case in *Joring Natobang* Village because the person matched him with the choice of his parents, even though he already had his partner and he did not want to get married except by his own choice because this woman married *marlojong* with his choice. For more details, the author has summarized the reasons that make parents do not give permission and cause marlojong marriage as follows:

### 1. Different social statuses

Social status factors can also lead to marlojong marriage. Social status in Muslim Batak Angkola community varies. There is a social status of descendants of the king or *pambuka huta* (the family that made the place into a village), there is from the family of civil servants, there are from farming families and there are even from immigrant families. All of them merge into one first form *huta*. For example, a man from the king's family will not get the blessing of his parents if he marries an immigrant.<sup>13</sup>

### 2. The male side's economy is considered less established

Economic factors can also affect marlojong marriage. The high cost of performing a wedding causes them to conduct marlojong weddings with the aim of not much cost. One of them is Rahman marlojong mating with economic factors,



where rahmat wedding party is not made a party as usual only eat at home with their families.<sup>14</sup>

3. There are still older brothers/sisters who are not married

In the Batak Angkola tribal tradition a person who performs marriages before his brother or sister who is older than him is unmarried will result in fortitude or discomfort to a brother/sister older than him in the family and community environment. This marriage is called a *mangalakkai* (predating) wedding. A man who marries before his brother gets married will have less discomfort than a woman who married before her brother got married. Therefore, all Marlojong marriages become alternative that can be done by an *adek-an* to perform marriage. Even if their marriage is a marriage that is contrary to customs. In the prevailing angkola batak custom should not step over unmarried brothers/ sisters, which they should not marry first from the brother / brother until they first married. While they already want to get married, and to appreciate the feelings of brother / sister there is no other way than marlojong. With the marlojong we will be married and still pay *epeng lakka-lakka* (money redeemed to the brother / brother who was passed). In accordance with Dani's explanation that she chose to marry Marlojong because there is still her brother who is not married while she already wants to marry the man of her heart's choice.<sup>15</sup>

4. One Clan Wedding

Marlojong marriage can also be caused because the prospective wife and prospective husband have the same clan, for example, the candidates are married to men surnamed Nasution and candidates to marry women surnamed Nasution as well. Whereas in Batak Angkola custom forbids marriage of one clan, because it is considered a marriage that marries our own *Iboto* or *Adek*. In accordance with Juhairiyah's explanation that she chose marlojong marriage because she and her choice of heart one clan and according to her belief that she learned in Islamic teachings does not forbid marriage in one clan.<sup>16</sup>

5. Tradition

Since long ago the stabbing of marlojong has existed and is in the norms of the angkola stem tribe community. This tridisi is a habit and is a cultural culture that was ingrained long ago, so Tia Lubis said doing marlojong marriage because to the knowledge in childhood this had also been done by adults at the time, so she said she did not think long to do marlojong marriage because she saw that many had done it



and she participated and supported by her friend besides the economy was not enough at that time.<sup>17</sup>

#### 6. Education

Educational factors at least a lot also affect the mating of marlojong. Because in Salambue Village the level of community education there are still those who are in elementary school, junior high school, senior high school. And if one of them had most of the Bachelors and had a job that promised he would seem embarrassed to marry *marlojong*, he would prefer to apply and be married.<sup>18</sup>

### G. View of the Muslim *batak Angkola* Community Towards Marlojong Marriage

Parents' views on marlojong marriage are as follows:

1. Parents agree that marlojong marriage without the permission of the parents can affect the dignity and honor of the family. So that the person in this case the parents of women try their hardest to invite their daughter back to return to her home before it is known and involved in the crowd.
2. Parents do not want their daughters to have *marlojong* weddings. In this case, for their unmarried daughter, the parent advises the daughter not to perform a *marlojong* marriage. Parents will limit and control their daughter's association outside the house, for example, the return of their daughters should not be *azan magrib*.
3. *Marlojong* marriage is a custom that has lived in everyday society.
4. *Marlojong* marriage is a marriage that is difficult to maintain by parents.
5. *Marlojong* marriage will have a positive and negative impact on the social life of the community. *Marlojong* marriage has a positive impact if the marriage brings to the stage of religious, legal and customary legal marriage. With the wedding it will add a *parkouman* (adding a new family). *Marlojong* marriage has a negative impact if the marriage does not occur, both parties or one of the two does not accept. It will create a gap between the two sides and will even cause hatred between the camps.

The young view of marlojong marriage is as follows:

1. *Marlojong* marriage is a real manifestation that young people are ready and mature to marry.
2. *Marlojong* marriage is proof of mutual love after they do the dating stage.
3. *Marlojong* marriage is the only way to suppress permission from parents to give permission.



4. *Marlojong* wedding is an alternative to reduce the cost of marriage, for example *boli* (dowry), custom and others.
5. *Marlojong* marriage that leads to legal marriage for young people will bring its own satisfaction. Conversely *marlojong* marriage that does not bring to the stage of legal marriage will bring negative dilemmas to their psychology throughout life.

#### Indigenous Figures' Views on Marlojong Marriage;

King Parhutaon in the system of customs is the supreme leader in the Angkola Battalion tribal community. Every member of the community is obliged to respect the decisions made by the king of Parhutaon. King Parhutaon has an obligation to safeguard the rights of the people and maintain the authority of his forests. In the event of *marlojong* marriage that has occurred, the king of Parhutaon from the *boru* (daughter) will demand blame against *bayo* (boy) who has brought their *boru* (daughter) without the permission of his parents. King Parhutaon from the *bayo* (son) after learning that their *bayo* (son) has made a mistake bringing *boru* (daughter), he will send *hulubalang* (king's messenger) to meet the king parhutaon boru (daughter).

In giving a decision, the king can not forbid people to carry out a wedding party, but the king may refuse the party held in the forest, of course this will make it difficult for people who will hold the marriage. Or also related to the wrong debt that must be paid by the male family, in this case the king who of course with the results of consensus with other *hatobangons* could have rejected the wrong debt. So, that the king of huta is quite important his role in the marriage.

In addition, the king huta also acts as an intermediary for the desires between relatives of female families and the ability of the male family. Most importantly, the king of huta as much as possible participated in ordering his people so that a customary rite in his forest could take place properly. Although actually *takko-takko* eyes are a pretend elopement, staring at the context of problems at the huta level is not something that plays. The context of pretending to only exist in the parents of girls only, does not involve elements of society at large.

*Marjolong* wedding is a wedding tradition that begins without the process of marriage. Every king of Parhutaon and other indigenous figures will be responsible for resolving the problems of *marlojong* marriage in order to maintain social harmony and to maintain the honor of their respective huts.



## H. Islamic Law's View of Marlojong Marriage

As explained above that *marlojong* marriage is initiated by the process of dating between a *bayo* (boy) and a *boru* (daughter). Islam strictly forbids Muslims and Muslims whose relationship brings to adultery.<sup>19</sup> As the following word of God Almighty:

وَلَا تَقْرَبُوا الزَّوْجَ إِنَّهُ كَانَ فَاحِشَةً يَوْسَاءَ سَبِيلاً

Meaning: Let's get close to adultery. Indeed, it is a heinous act and the worst way.

So did the words of the Prophet (peace be upon him) who forbid the Muslims and Muslims both. As follows: "From Ibn Abbas r.a that the Prophet (peace be upon him) said: Do not a. One of you is hiding with a woman, unless accompanied by muhrimnya". (HR. Bukhari and Muslim).

Judging from its purpose, *marlojong* marriage aims to pressure parent's boru (daughters) to give their permission and blessing. While Islam knows the marriage as circumcision that gives to His creatures. In Islamic studies marriage is interpreted *mitsaqan ghalidhan*, which has the goal to create a family that is *sakinah*, *mawaddah* and *warahmah*. Therefore, marriage is classified as a very noble good deed in the sight of Allah Swt.

For a Muslim, Islam is a perfect religion, a religion that governs all aspects whether it is related to the relationship with the Creator or the relationship relating to one's fellow human beings. One of man's relationships with humans is the relationship between the child and his parents.<sup>20</sup> Allah (swt) has clearly arranged how their intraction relationship is like the word of Allah Swt in al-Israa' verse 23:

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِنَّمَا يُبَلِّغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَهْزُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

Meaning: Your Lord has commanded you not to worship anything other than Him and to do good to your mother. If one of them or both of them is old in your care, then do not say to them the words "ah" and do not snap at them, and speak to them both good words.

God commands people to worship him and serve both parents. The command of filialness to the parents of Allah Almighty mentioned after the order to worship Him with the aim to affirm the command of filialness to parents is required that God gives to humans as well as the necessity to worship Allah Swt. Furthermore in that verse also Allah Swt forbids children to say the word "ah" to his parents. The word "ah" is the easiest word to come out of a man's mouth, but God forbid it to be spoken when intracting with parents.



The word "ah" is a phrase *lafadz* that has a meaning that does not want or not *ridho* or not pleasing. When a child says the word "ah" to his parents, there will be pain for the child. So it can be concluded that the *haram* law pronounces the word "ah" so that harsh words are also *haram*, treating parents harshly is also *haram*, not obeying his orders is also *haram*, or things related to the child's actions that cause parents to feel hurt is classified as illegal.<sup>21</sup>

Islam teaches its people to be kind to their parents who have conceived and nurtured them with love and compassion. Likewise with parents, there is no parent who does not miss their child, there is no parent who does not want their child to be happy. When a child does an act that is forbidden by his parents, the parent will feel sadness. On the family side of the marriage, the daughter has *marlojong* marriage will lead parents to deep sorrow, unstoppable falling water, wondering thoughts, and other negative things will arise. Not only that for women's families and male families there will be friction for friction that leads to rifts and social harmony in the *marlojong* marriage process.

Marlojong's marriage was a marriage in which a woman was bottomed by a man running from her parents' house without her parents' knowledge to the home of the man's parents with a daughter to marry. Islam has given a clear rule for a Muslim woman who wants to travel (*Safar*) that is a Muslimat is forbidden and it is illegal for them to travel without being with their mahram. As the hadith below: "From Ibn Abbas radhiyallahu 'anhuma he said: Prophet Muhammad Shallallahu 'alaihi, A woman cannot be *safar* unless she is with his *mahrom*, and should not be found by a man unless accompanied by his mahram." (HR. Bukhari and Muslim).

In intraction that occurs in marlojong marriage is when a *bayo* (boy) takes a *boru* (daughter) to the *simatobangna* house (the home of the male parents). In the process it will allow intraction that is prohibited by Islamic sharia although in the process and practice of *marlojong* marriage should bring *pandongani* (bodyguard friend). Small examples of their intraction in terms of eye view between *bayo* (boys) and *boru* (girls) will be difficult to maintain. In Islam itself has been explained how intraction of association between men and women before there is a religiously valid marriage.<sup>22</sup> As God says as follows:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ



أَبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّبِيعِينَ غَيْرِ أَوْلِيَ الْأَرْبَابَةِ مِنَ الرِّجَالِ أَوْ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

Meaning: Say to a man of faith, let them keep their eyes and keep their genitals. It is more holy to them. Allah is very good at what they do. Say to the women of faith let them keep their eyes, keep their genitals, and show not to show their jewelry except the (ordinary) ones seen. Let them cover the veil to their chests. Let them not reveal their jewels except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, the sons of their brothers' sons, their sisters' sons, the women (fellow Muslims), the servants of sahaya whom they have, the servants of men (of the elderly) who have no desire (towards women), or children who do not understand the awrah of women. Let them not stretch their feet.

The above verse tells the Muslims and Muslims to be able to hold their eyes. Keeping the view here means the general either the view that leads to lust or just looking for a moment without any need allowed sharia.

## I. Conclusions

Juridically the rules governing marriage contained in the 1945 Constitution in article 28 B paragraphs 1 that everyone has the right to form a family and continue the offspring through a legal marriage.<sup>23</sup> The Rules of Marriage can be found in Law No. 1 of 1974 on Marriage, and this law has been revised by Law No. 16 of 2019. The next question on the procedure of marriage is also contained in the Compilation of Islamic Law, namely in Book I on Marriage Law.<sup>2425</sup>

In this study, elopement marriages conducted by young Muslims of the Angkola Batak tribe are known as *marlojong* marriages. *Marlojong*'s marriage was an act of a man taking a woman to his parents' house to be his wife. *Marlojong* marriage is the main cause because parents do not give their blessing to their children in choosing a soul mate chosen by their own child. In other words, parents disagree with their child's choices. Many reasons given by parents because of their disagreement with their child's choice of sausage differences and others. *Marlojong* marriage will have a real impact on the Muslim community life of the Batak Angkola tribe among the:

1. The perpetrators who perform *marlojong* marriages will get a less good response compared to other marriages.



2. For parents, especially parents of marlojong wedding women will get the image of honor is not good in the eyes of the surrounding community. When a daughter performs a marlojong wedding, her parents will make various efforts to maintain her honor. For example, a parent makes a recall of his daughter.
3. A failed marlojong marriage will have a psychological impact on their lives in society. The psychological impact will vary, for example for a woman in will feel inferior, embarrassed to meet others, will even lead to suicidal things. People's views on women who fail to marry will also be prejudiced that they assume that women and their family are not worthy to be invited to marry.

*Marjolong* wedding is a wedding tradition that begins without the process of marriage. According to the traditional figures of batak Angkola The practice of marlojong is a marriage that is allowed customarily. Therefore, the kings of parhutaon and other indigenous figures will be responsible and play an active role to resolve matters related to *marlojong* marriage in order to maintain social harmony and to maintain the honor of each *huta* (village). Batak Angkola *marlojong* wedding is a permissible marriage. The active role of indigenous leaders begins with sending *hulubalang* (king's servant) as messengers to meet the king of *parhutaon* from the female side by bringing news that their daughters have been brought and are in their place in good health wal afiat, the sending of these envoys as a form of guilty plea made by them to the women's families. Furthermore, in-depth discussions are carried out to find the best way and are expected to end in marriages that are legally valid religiously, legally and customarily.

In the perspective of Islamic law that the practice of *marlojong* marriage that occurs in Padangsidempuan Angkola Julu District and carried out by young Muslims Batak Angkola tribe is a practice marriage that is contrary and not in accordance with Islamic sharia. In addition to *marlojong* marriage has existed from the past and until now still exists, and then this tradition belongs to *urf al-fasidah*. *Urf al-fasidah* is a habit carried out by man but contrary to *syara*, legalizing the *haram*, or rescinding obligations. The Scholars agreed that *urf al-fasidah* could not be used as a legal basis, and the custom was null and void.

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**End Note :**

<sup>1</sup>*Khitbah* is intended as an expression that explains a man's intention towards a woman to be able to marry him.

<sup>2</sup>Zainal Efendi, *Hukum Tanah Adat Tapanuli Bagian Selatan*, (Medan: CV. Pertama Mitra Sari, 2017), hlm.13.



<sup>3</sup>*Manyapai boru* consists of two words, *manyapai* means ask, while *boru* weighs on girls, but in wedding terms means bride.

<sup>4</sup>Musyawahar Adat Parsadaan Marga Harahap Dohot Anak Boruna di Padangsidempuan 26-27 Desember, Bandung: PT. Grafitri, 2019), hlm.23.

<sup>5</sup>*Abit partading* is a cloth used as a means to inform the intention to marry.

<sup>6</sup>Salma1, Syahril. “*Marlojong* sebelum Perkawinan: Kiat Adat Menghadapi *Wali ‘Aqal* di Ranah Batahan, Pasaman Barat, Jurnal Al-Ahkam, Vol. 29 No. 1 Tahun 2019, hlm. 45-66.

<sup>7</sup>Hadari Nawawi, *Penelitian Terpadu*, (Yogyakarta: Gajah Mada University Press, 2016), hlm. 73.

<sup>8</sup>*Parsadaan Marga Harahap dohot Anak Boruna* di Jakarta Sahumaliangna, *Horja* (Bandung: PT. Grafitri, 2013), hlm. 552.

<sup>9</sup>Sutan Tinggi Barani Perkasa Alam, *Adat Budaya Batak Angkola*, (Medan: CV.Partama Mitra Sari, 2015), hlm.70.

<sup>10</sup>Hutasoit, M. 1976. “*Buku Ende Dohot Uning-uningan Mandailing.*”Unpublished.Efendi, Satria. *Ushul Fiqih* (Jakarta: Kencana Prenada Group, 2015.), hlm. 45.

<sup>11</sup>Hendra Gunawan, “*Karakteristik Hukum Islam*” pada Jurnal Al-Maqasid: Jurnal Ilmu Kesyahriaan dan Keperdataan Fakultas Syariah dan Ilmu Hukum IAIN Padangsidempuan, Volume 4 Nomor 2 Edisi JuliDesember 2018, hlm. 105-125.

<sup>12</sup>Mr. Riswan, a parents of Sry Wahyuni, *Interview*, on September 26, 2021, in Batu Layan.

<sup>13</sup>Rasid, harajaon, *Interview*, on September 11, 2021, in Joring Lombang.

<sup>14</sup>Rahmat, Community, *Intrerview*, on September 12, 2021, in Mompang.

<sup>15</sup>Andi, Community, *Interview*, on September 20, 2021, in Simasom.

<sup>16</sup>Juhri, Community, *Interview*, on September 23, 2021, in Pintu Langit.

<sup>17</sup>Tia Lubis masyarakat, *Wawancara*, tanggal 21 september 2021, di desa joring lombang

<sup>18</sup>Mustofa, masyarakat, *Wawancara*, tanggal 21 september 2021, di desa Rimba Soping

<sup>19</sup>Syahrani, Tihami Sohari. *Fiqih MunakahatKajian Fiqh Nikah Lengkap* Jakarta: Rajawali Press, 2009),,hlm. 89.

<sup>20</sup>Ghazali, Abdul Rahman. *Fikih Munakahat* Jakarta: Prenada Media, 2013.

<sup>21</sup>Al-Jamal, Ibrahim Muammad. *Fiqih Muslim* Jakarta: Pustaka Amani, 2015.

<sup>22</sup>Azzam, Abdul Aziz Muhammad. *Fikih Munakahat* Jakarta: Sinar Grafika Offset, 2012), hlm.78.

<sup>23</sup>The Constitution of the Republic of Indonesia of 1945.

<sup>24</sup>Law of the Republic of Indonesia Number 1 of 1974 on the Marriage.

<sup>25</sup>Government Regulation No. 9 of 1975 on the Implementation of Law No. 1 of 1974 on the Marriage.

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